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cient account of the strong Dionysiac influence at Delphi. Moreover, ecstasy appears to have been endemic in the cult of Dionysus (cf. Rohde, *Psyche*, II², chap. ii, especially pp. 50-51). Ecstasy is not *exclusively* a Cretan phenomenon. Again, the cult of Delphinios, with which the ritual of purification was intimately connected both at Athens and at Delphi, doubtless had its main roots in Crete. It is dangerous, however, to assume an exclusive source in such matters. On p. 66 Miss Swindler herself recognizes that the advent of Apollo at Delphi marks the fusion of northern and Cretan elements into a great common worship. She does not, however, sufficiently consider the possibility of the existence of certain cathartic influences in the northern elements entering into such a fusion.

The day has not yet arrived for the final answer upon certain of the intricate problems of religious relationships suggested by this thesis. In the meantime, Miss Swindler is to be congratulated upon the skill with which she has presented, and in the main established, the case for the Cretan elements in the cult of Apollo. The chapter on the musical elements is a reinforcement of her main thesis.

Both these dissertations, then, will be well received by students of ancient religion, and represent contributions of value to the classification and demarkation of two important problems.

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Gli Idilli di Teocrito. Tradotti in versi italiani da ANGELO TACCONE, con introduzione e note. Torino: Fratelli Bocca, 1914. Pp. 298. 6 lire.

This is a translation into Italian verse of the thirty *Idyls* which are usually attributed to Theocritus. Most of the poems are rendered into line-for-line hexameters, but in half a dozen cases where this meter seemed less suitable a version is given in hendecasyllables. So in *Idyls* iii, vi, xi, xv, xxviii, xxix, xxx.

The text which is regularly followed is that of Wilamowitz, but there are not infrequent variations. The translation is scholarly and accurate throughout, and it is perhaps as faithful as any line-for-line version could be. At xviii. 8 the picturesque phrase *ποσσὶ περιπλικοῖς* is sacrificed to the meter. At vii. 23 the words *ἐπιτυμβίδαι κορυδαλλίδες*, which are usually rendered in English books as "crested larks," are interpreted as "larks that haunt the tombs" (*amiche a le tombe*). And a footnote adds: "Naturalmente, perchè in quei grassi terreni germogliano in abbondanza le erbe de'cui semi le allodole si nutrono."

The literary quality of Professor Taccone's work must be left to the judgment of his own countrymen, but his interpretation and discussion of the various *Idyls* will be of interest to Greek scholars everywhere. For

there is an excellent analysis prefixed to each poem, and there are frequent textual and explanatory notes. He is surely right in insisting that the scene of the first Idyl is most probably Sicily. And he deserves the special thanks of all students of the pastoral for his spirited defense of the eighth. Many scholars, from Valckenaer and Hermann down, have asserted that this poem is not the work of Theocritus at all. Professor Wilamowitz is very emphatically of this opinion: "und wer das nicht empfindet, mit dem soll man nicht über Poesie reden." Professor Taccone is equally emphatic in his defense: "E se alcuno vede in un componimento di così sapiente architettura l'opera di un acciarpone, che Dio lo protegga! Non è in nostro potere togliere la parola a chi nacque in odio alle Muse."

The book may be heartily commended to all students of Theocritus, and it is pleasant to know that the author may soon perform a similar service for the poems of Bion and Moschus.

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Ausführlicher Kommentar zu Sophokles Philoktet. Von N. WECKLEIN.

München: J. Lindauersche Universitäts-Buchhandlung, 1913.

Pp. 82. M. 1.60.

One knows by this time about what to expect from the veteran Munich scholar to whom we owe so many excellent editions of the Greek tragedians. We are sure to find complete command of the "literature," penetration, good sense, general conservatism, and occasionally—as so often in Germany—the tendency to follow the lure of prose logic in rewriting a poet's text, on the assumption of faulty transmission, with little regard for the psychology of the poet. The first word of the title-page might lead us to expect more than is here given. Yet a good deal is given, very concisely, often in brief quotation from some one of his predecessors of the last hundred years—a long line. Wunder, whose edition Wecklein re-edited in 1875, and Jebb are cited with approval perhaps as often as anyone except Hermann. On line 927 ὦ πᾶν σὺ παπῶλμα (Blaydes) is accepted as "eine glänzende Emendation."

T. D. GOODELL

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Apulejus von Madaura und das römische Privatrecht. Von FRITZ

NORDEN. Leipzig: B. G. Teubner, 1912. Pp. 196. M. 6.

The extant works of Roman writers have been less sifted for legal material than the importance of law in the Roman Empire would warrant. Really thorough work has been done only for Plautus, Terence, Cicero, Tertullian, and, with this volume, for Apuleius.

Dr. Norden's plan is somewhat different from that of his predecessors; their purpose was to treat the texts as sources and tabulate the passages that have a legal bearing, as they might do with legal inscriptions or papyri.